

Ruku Se Sajde Mein Jaane Ki Kaifiyat

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Pesh Lafz

إِنَّ الْحَمْدَ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ. أما بعد!

Moazziz qaraeen e Ikraam! Assalamualaikum wa Rahmatullahi wa Barakatahu,

Namaz ke qiyaam aur ruku o qauma se farigh hokar sajde mein jaane ki kaifiyat ke silsila mein ahle ilm ke haya'n do (2) raae paai jaati hain.

1. Qauma se sajda ke liye pehle zameen par hath lagaae'n aur phir saath hi ghutne lagaa le'n.
2. Pehle ghutne zameen par lagaae'n aur phir hath.

Ahadees e Rasool ﷺ aur Uswa e Nabawi ﷺ ke hawaale se in dono mein se saheeh tareeqa ki talaash ke liye ye risaala likha gaya hai.

Allah Ta'ala se dua hai ke wo muallif o murattaba aur tamaam muaawineen ki mehnat ko sharf e qubool se nawaaze aur tamaam qaraeen ko “saheeh tar” par amal karne ki taufeeq ataa farmae. Ameen.

Wassalamu A'alaikum wa Rahmatullahi wa Barakatahu

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Sajde Mein Jaane Ki Kaifiyat

Ruku o qauma aur unke azkaar se faarigh hokar sajda kiya jaata hai, jiske liye zameen par pehle hath, phir ghutne rakhne ka tareeqa bhi marwajja hai aur pehle ghutne aur phir hath rakhne ka bhi. Aur in dono tareeqo'n mein se az-roo-e daleel kaunsa nadaaz qawee o saheeh-tar hai, is baat ka pataa lagaane ke liye dono ke dalaael ka jaaeza lena zaroori hai.¹

Pehle Hath Rakhne Ke Dalaael:

To aaiye pehle zameen par hath aur phir ghutne rakhne waalo'n ke dalaael dekhe'n:

Pehli Daleel:

At Tareekh al Kabeer lil Bukhari, Abu Dawood, Nisai, Mushkil ul Asaar, Sharah Ma'ani ul Asaar lit Tahaawi, Daarmi, Daraqutni, Bayhaqi, Al Mahalla laa Ibne Hazam, Sharah as Sunnah lil Baghwi, Kitab ul Etebaar Bain an Naasikh wal Mansookh Minal Asaar lil Haazmi aur Musnad Ahmad mein Hazrat Abu Huraira ؓ se marwi hai ke Nabi e Akram ؐ ne irshad farmaya: *“Tum Mein se jab koi sajda kare to is tarha naa baithe, jaise oonth baithta hai. Balke ghutno'n se pehle dono hatth rakhne chaahiye”*.²

1) Tardeed Nazariya Zaeef:

Is hadees ko kaseer kubaar mohaddiseen e ikram ne saheeh qaraar diya hai. Jiski tafseel ke liye Shahra as Sunnah ki tehqeeq az Shaikh Shoaib Al Arnaout³, Zaad ul Ma-a'adki tehqeeq az Shaikh Shoaib Al Arnaout⁴, Arwa al Ghaleel⁵, Sharah al Mawaahib lil Zarqani⁶, Al Arwa al Ghaleel⁷, Tehqeeq al Ehsan⁸, Al Majmua Sharah al Mohazzib lil Imam Nawavi⁹ dekhi jaa sakti hain. Allama Abdur Rahman Mubarakpuri ne Tohfatul Ahwazi Sharah Tirmizi mein kaha hai ke ye hadees *Saheeh* hai, yaa kam-az-kam *Hasan Li-zaatehi* hai aur uske tamaam raawi *Siqa* hain.¹⁰

Aur Haafiz Abdul Haq Ashbeeli ki *Al Ahkaam Al Kubra* se naqal kiya gaya hai ke unho'n ne bhi is hadees ko saheeh qaraar diya hai. Jabke unki doosri kitab *Kitab ut Tauheed* mein likha hai ke ye hadees us hadees se sanad ke etebar se ziyaada behtar hai, jisme ghutne pehle rakhne ka zikr aaya hai.¹¹

2) Tardeed nazariye Qalb o Izteraab:

Albatta Imam Ibne Qiyyim ؒ ne kaha hai ke is hadees mein qalb e matan o izteraab paaya jaata hai, ke dar-asal hadees you'n thi: *“Isey chaahiye ke hatho'n se pehle ghutne zameen par rakhe”*.

Aur mukhtalif riwayaat mein iske alag alag alfaaz aae hain aur is silsila mein jo guftagu unho'n ne *Zaad ul Ma-a'ad* mein ki hai, wo V1 P223-231 tak phaili hui hai. Is par Zaad ul Ma-a'adke mohaqqiqeen Shaikh Shoaib o Abdul Qadir ne Tehqeeq Zaad ul Ma-a'ad V1 P223-230 mein Shaikh Ahmad Shakir ne Tehqeeq Tirmizi V1 P58-59 mein, Allama Abdur Rahman Mubarakpuri ne Tohfatul Ahwazi V2 P138-139 mein aur Allama Albani ne Sifat Salat un Nabi ؐ P82 par mukhtasaran aur Arwa al Ghaleel V2 P175-180 aur Silsila Ahadees az Zaeefa V2 P328-332 mein mufassil

¹ Ye hamari chand radio waali taqareer ka majmua hai. Jo Radio Muttahida Arab Imaraat, Ummul Quwain se nashar ki gai thi.

² Sharah as Sunnah lil Baghqi: V3 P135; Musnad Ahmad: V2 P381; Al Fath ur Rabbani lil Banna: V3 P276; Abu Dawood Ma'a al A'aun: V3 P70; Tirmizi Ma'a at Tohfa: V2 P136; Mishkat ba-Tehqeeq Albani: V1 P282; Al Arwa lil Albani: V2 P78; Daraqutni: 1/1/344; Al Mahalla Ibne Hazam: 2/4/169; Bayhaqi: V2 P99-100; Al Etebaar Imam Haazmi: P79

³ V3 P135

⁴ V1 P223

⁵ V2 P78

⁶ V7 P320

⁷ V2 P78

⁸ V5 P240

⁹ V3 P394

¹⁰ Tohfatul Ahwazi: V2 P138

¹¹ Sifat Salat un Nabi lil Albani: P81; Al Arwa: V2 P78; Mishkat: V1 P282

ta'aqqub kiya hai. Aur Allama Ibnul Qaiyyim ke is nazariya e qalb o izteraab ki sakhti se tardeed ki hai aur dalaael bhi zikr kiye hain. Jinki tafsilaat mutalleqa, mazkoora muqamaat par dekhi jaa sakti hain.

Doosri Daleel:

Pehle hath aur phir ghutne rakhne ki doosri daleel Saheeh Bukhari mein ta'aleeqan aur mauqoofan Ali Ibne Umar ؓ aur Saheeh Ibne Khuzaima, Darqtuni, Bayhaqi, Ma'ani ul Asaar lit Tahaawi, Kitab ul Etebaar lil Haazmi, Mustadrak Haakim mein mausoolan aur marfoolan marwi hai.

Saheeh Bukhari mein Hazrat Naafe bayan farmate hain: *"Hazrat Ibne Umar ؓ ghutno'n se pehle hath (zameen) par rakha karte the"*.¹² Aur deegar kutub emin marfoolan you'n hai ke Hazrat Naafe, Hazrat Ibne Umar ؓ ke baare mein farmate hain: *"Wo (ibne Umar ؓ) ghutno'n se pehle dono hath rakha karte the aur farmate the ke Nabi ﷺ aise hi kiya karte the"*.¹³

Is hadees ko Imam Haakim ne saheeh qaraar diya hai aur Allama Zahabi ne Talkhees al Mustadrak mein unki baat par muafaaqat ki hai. Haafiz Ibne Hajar ne Baloogh ul Maraam mein is hadees ko saheeh kaha hai aur Fathul Baari mein ghutne pehle rakhne waali hadees par tarjeeb di hai. Aur Mohaddis Albani ne Arwa ul Ghaleel aur Saheeh Ibne Khuzaima par apni taliqaat mein isey saheeh qaraar diya hai.¹⁴

Teesri Daleel:

Imam Haakim ne Mustadrak mein kaha hai: *"Is mas-ala mein mera dil Hazrat Ibne Umar ؓ se marwi is hadees ki taraf ziyaada maael hai, jisme pehle hath aur phir ghutne zameen par lagaane ka zikr hai aur ye is liye ke iski taaeed mein sahaba ؓ o taabaen ؓ se marwi asaar ba-kasrat hain"*.¹⁵

Chauthi Daleel:

Sunan Kubra Bayhaqi mein ek (1) riwayat Hazrat Abu Huraira ؓ se in alfaaz mei marfoolan marwi hai: *"Jab tum mein se koi sajda kare to ount ki tarha naa baithe, balke isey chaahiye ke dono hath ghutno'n par rakhe"*.¹⁶

Imam Bayhaqi ne ise riwayat karne ke baad likha hai ke *"agar ye mehfooz ho to ye is baat ki daleel hai ke sajda jaate waqt pehle hath aur phir ghutne zameen par rakhe jaae'n"*. Imam Bayhaqi ne ye mahez apne khadsha ka izhaar farmaya hai, jabke is mafhoom ki hadees ham zikr kar aae hain. Jisey kubaar mohaddiseen ne mehfooz or saheeh aur raajeh qaraar diya hai. Lehaza is riwayat se istedlal nahi to istesh-haad mein muzaaeqa nahi hai.

Paachwee'n Daleel:

Imam Auzaai ؓ ne farmaya: *"Maine logo'n (Sahaba Ikraam ؓ) ko paaya hai ke wo ghutno'n se pehle hath rakhte the aur Hazrat Ibne Umar ؓ se is maamla mein ek (1) hadees bhi marwi hai"*.¹⁷

Gharz Imam Maalik ؓ aur Auzaai ؓ ka yehi maslaka hai ke sajda jaate waqt pehle dono hath zameen par rakhe jaae'n aur phir ghutne. Imam Ibnul Jauzi ne At Tehqeeq mein aur Imam Ibne Qadaama ne Al Mughni mein Imam Ahmad bin Hambal ka bhi yehi maslak bataaya hai, agarche unse doosri riwayat bhi milti hai.

Allama Ibne Hazam bhi isi ke qaael the aur Ibne Abu Dawood ke baqaal tamaam ahle hadees o mohaddiseen ka bhi yehi maslak hai. Jaisa ke Allama Ibnul Qaiyyim ne Zaad ul Ma-a'ad V1 P230, Ibne Hazam ne Al Mahalla V2 Juz 4 P129, Imam Baghwi ne Sharah as Sunnah V3 P134, Haafiz ibne Hajar ne Fathul Baari V2 P291, Allama Abdur Rahman

¹² Bukhari Ma'a Al Fath: V2 P290

¹³ Bukhari: V2 P290; Ibne Khuzaima: V1 P319 (Albani ne saheeh kaha); Bayhaqi: V2 P100; Daraqtuni: V1 P344; Az Zaeefa: V2 P231; Al Etebaar: P79; Baloogh ul Maraam Ma'a Sabal as Salaam: 1/1/182

¹⁴ Tehqeeq Ibne Khuzaima: V1 P318; Mustadrak Haakim Talkhees az Zahabi: V1 P226 (qadeem) & V1 P349 (jaded); Arwa

al Ghaleel: V2 P77; Baloogh ul Maraam: 1/1/186; Fathul Baari Ibne Hajar: V2 P291

¹⁵ Hawaala Sabeqa

¹⁶ Bayhaqi: V2 P100; Zaad ul Ma-a'ad: v1 P230

¹⁷ Al Etebaar: P80; Naqala A'an Ibnul Munzir o Zaad ul Ma-a'ad: V1 P230; Masaaal al Imam Al Maroozi: 1/48/1; Sifat Salat un Nabi: P81

Mubarakpuri ne Tohfatul Ahwazi V2 P135, Allama Shamsul Haq Azeemabadi ne A'aun al Ma'abood V3 P71, Imam Shawkani ne Neel ul Autaar¹⁸, Imam Haazmi ne Kitab ul Etebaar P80 aur Ibne Qadaama ne Al Mughni V1 P514 par tafseel zikr ki hai. Aur Imam Abu Dawood ke bete ne isey hi ahle madeena ka mazhab qaraar diya hai. (An Neel: 1/2/255)

Pehle Ghutne Rakhne Ke Dalaael:

Aur ab baari hai is silsila mein doosre maslak, yaane sajda jaate waqt pehle ghutne zameen par rakhne ke dalaael ki. Chuanche is nazariye ke qaeleen bhi baaz ahadees se istedlal karte hain. Masalan:

Pehli Daleel:

Unki pehli daleel wo hadees hai, jo Sunan Arba o Darmi, Daraqutni, Bayhaqi, Ibne Khuzaima, Ibne Hibban, Sharah Sunnah, Kitab ul Etebaar lil Haazmi mein Hazrat Wael bin Hajar ؓ se marwi hai, jisme wo farmate hain: *“Maine Rasool Allah ﷺ ko dekha ke jab sajda karte to hatho'n se pehle ghutne rakhte aur jab uthte to ghutno'n se pehle hath uthaate”*.¹⁹

Iski Istenaadi Haisiyat:

Is hadees ko riwayat karne ke baad khud Imam Daraqutni, Tirmizi, Bayhaqi aur Haazmi ne iski shadeed jirah ki hai aur uske marfoolan o mausoolan saheeh hone par kalaam kiya hai aur Imam Haazmi ne Imam Tahawi aur deear muta-qaddimeen huffaz ki taraf bhi isi jirah ko mansoob kiya hai aur Haafiz ibne Hajar ne bhi zikr kiye gae huffaz ke alaawa Ibne Abu Dawood se bhi jirah naqal ki hai.²⁰

Allama Azeemabadi o Mubarakpuri ne apni Shurooh e Sunan mein aur Shaikh Shoaib aur Abdul Qadir Arnaout ne Tehqeeq Zaad ul Ma-a'ad²¹ mein ye jirhe'n naqal ki hain. Imam Shawkani ne in huffaz ke alawa Imam Nisai se bhi is riwayat ki sanad par jirah naqal ki hai.²²

Aur daur e haazir ke maroof mohaddis Allama Albani ne is riwayat ko Tehqeeq mishkat²³, Arwa al Ghaleel²⁴ aur Ahadees az Zaeefa²⁵ mein zaeef qaraar diya hai.

Sharah Sunnah lil Baghwi ki tehqeeq mein Shaikh Shoaib ne iske do (2) aur turq bhi bataae hain, jin mein se ek (1) Abu Dawood mein Muhammad bin Hajaada a'an Abdul Jabbar bin Waael a'an Abiyah waala tareeq hai, jabke Abdul Jabbar ke apne waalid se sima'a ki khud hi nafee bhi ki hai. Aur aagey chalkar *“tambeeh”* ke zer e unwan likha hai ke Mawaarid uz Zamaan Fee Zawaaed Ibne Hibban mein Israel bin Barnas ke tareeq se bhi ye hadees marwi hai aur agar ye Israel Shareek se mutaharrif naa hot to phir ye Shareek ke liye acchi mataabea'at hai aur uski sanad saheeh hai. Jabke huffas mein se kisi ne is taraf tawajjo nahi dilaai. Siwaa e Mulla Ali Qaari ke, unho'n ne Al Mirqaat Sharah Mishkat mein Ibne Hajar Haithami se naqal kiya hai ke is hadees ke do (2) tareeq aur bhi hain aur unki muraad shahyad yehi Abu Dawood aur Ibne Hibban waale dono tareeq ho'n.²⁶

Lekin Shaikh Albani ne Mulla Ali Qari ki is baat ki taraf ishara karte hue likha hai: *“Allama Mulla Ali Qari ne Ibne Hajar faqeeh se jo naqal kiya hai, iske do (2) aur bhi tareeq hain. Isse dhoke mein nahi aana chaahiye, kyou'nke ye unke auhaam (wahem) mein se hai”*.²⁷

¹⁸ V1 Pjuz2 P253-254

¹⁹ Abu Dawood: V3 P68; Tirmizi: V2 P134; Sharah as Sunnah: V3 P133; Bayhaqi: V2 P98; Ibne Hibban: P132; Al Mawaarid; Az Zaeefa lil Alabani: V2 P329; Al Arwa: V2 P75; At Talkhees: 1/1/254; Daraqutni: 1/1/345; Al Etebaar: P80

²⁰ Mutalleqa hawaalajaat saabeqa

²¹ V1 P223

²² An Neel: 1/2/253

²³ V1 P282

²⁴ V2 P75-77

²⁵ V2 P328-332

²⁶ Tehqeeq Sharah as Sunnah: V3 P133-134

²⁷ Tehqeeq Mishkat: V1 P282

Aur Mawaarid ud Zama²⁸ ki sanad mein Israel waqai mutaharrif hai, kyou’nke asal Ibne Hibban mein yaha’n Shareek hai²⁹, jo-ke zaef hai.

Maloom hua ke ye riwayat zaef hai, darja sehat o hasan ko nahi poho’nchti. Agarche Ibne Hibban o Ibne Khuzaima aur Ibne Sakan ne iski tasheeh ki hai.

Doosri Daleel:

Isi mafhoom ki ek riwayat Ibne Majah mein Hazrat Ubai bin Ka’ab رضي الله عنه se marfoolan marwi hai. Jisme hai: “*Aap ﷺ ghutno’n ke bal neeche jaate the aur tek nahi lete the*”.³⁰

Is riwayat ki sanad mein kai raawiyo’n ke majhool hone ki wajah se Imam Ibnul Madeeni aur baaz deegar mohaddiseen ne isey zaef qaraar diya hai. Jaisa ke Lisaan ul Mizaan, Mizaan ul Etedaal aur At Taqreeb waghaira kutub e rijaal aur naqad o jirah mein Moaz bin Muhammad aur Muhammad bin Moaz ke taraajim mein mazkoor hai.³¹

Teesri Daleel:

Sunan Daraqutni, Bayhaqi, Mustadrak Haakim, Al Mahalla laa Ibne Hazam, Al Ahadees al Mukhtaara liz Ziya al Maqdisi aur Al Etebaar lil Haazmi mein Hazrat Anas رضي الله عنه se marwi hai: ^{32 33}

Is hadees ko riwayat karke khud Imam Daraqutni o Bayhaqi ne iski sanad o matan par tanqeed ki hai aur Imam Bayhaqi, Ibnul Qaiyyim aur Ibne Hajar ne iski sanad ke ek (1) raawi Al A’alaa bin Ismail ko majhool qaraar diya hai, jaisa ke Zaal ul Ma-a’adaur At Talkhees ul Habeer mein hai.³⁴

Aur Ibne Abi Haatim ne apne walid Imam Abu Haatim se Al E’elal mein naqal kiya hai ke unho’n ne is hadees ko “*munkar*” qaraar diya hai.³⁵

3) Tardeed Nazariya e Izteraab:

Musannaf Ibne Abi Shaiba, Sunan Asram aur Ma’ani ul Asaar lit Tahawi mein Hazrat Abu Huraira رضي الله عنه se marfoolan marwi hai: “*Tum Mein se jab koi sajda kare to hatho’n se pehle ghutno’n ke bal baithe aur ount ki tarha naa baithe*”.³⁶

Jabke iski sanad mein Abdullah bin Saeed al Maqbari matrook o zaef raawi hai, jaisa ke mohaqqiqeen e Zaad ul Ma-a’ad ne likha hai. Aur Imam Bukhari, Daraqutni, Ahmad bin Hambal, Yahya bin Saeed aur Fallas se Allama Mubarakpuri ne is raawi ka munkir ul hadees, matrook o zaahab ul hadees, ghair-siqa o zaef hona naqal kiya hai.³⁷

Imam Bayhaqi ne isey riwayat karke khud iski sanad ko zaef kaha hai.³⁸

Haafiz Ibne Hajar ne Fathul Baari mein unki is maamla mein mataabea’at ki hai.³⁹

Shaikh Albani ne isey baatil qaraar diya hai.⁴⁰

Lehaza ye riwayat is layaq nahi ke iski wajah se hadees e awwal ko muztarib kaha jaa sakey, jaisa ke Allama Ibnul Qaiyyim aur baaz deegar hazrat ne kaha hai.

²⁸ P132 H487

²⁹ Al Ehsaan: V5 P237 H1912 (Tehqeeq Al Arnaout)

³⁰ Ibne Hibban: P134 Al Mawaarid

³¹ Ba-hawaala Az Zaeefa: V2 P328

³² T: Urdu pdf mein hadees maujood nahi, shayad print hi nahi hui.

³³ Daraqutni: 1/1/345; Bayhaqi: V2 P99; Al Etebaar: P80; Al Mahalla: V2 P1294; Mustadrak Haakim: V1 P226 (qadeem); V1 P349 (jaded); Al Ahadees al Mukhtaara liz Ziya al Maqdisi; Zaad ul Ma-a’ad: V1 P228

³⁴ Zaad ul Ma-a’ad: V1 P229; At Talkhees: 1/1/254

³⁵ Al E’elal ibne Abi Haatim: V1 P188; ba-hawaala Zaad ul Ma-a’ad: V1 P229; Az Zaeefa: V2 P331

³⁶ Musannaf Ibne Abi Shaiba: V1 P294; Bayhaqi: V2 P100; Zaad ul Ma-a’ad: V1 P226-227; Arwa al Ghaleel: V2 P69

³⁷ Tohfatul Ahwazi: V2 P138

³⁸ Hawaala Saabeqa

³⁹ Fathul Baari: V2 P291

⁴⁰ Al Arwa, ezan

4) Tardeed Daawa e Naskh:

Imam Ibne Khuzaima ne dono tarha ki ahadees mein zoaf o quwwat ki binaa par tarjeeh ka andaaz apnaane ki bajaee hatho'n ko pehle zameen par rakhne ko mansookh hone ka daawa kiya hai. Aur is par daleel mein unho'n ne aur Imam Bayhaqi ne wo hadees bayan ki hai, jo-ke Hazrat Sa'ad bin Abi Waqaas رضي الله عنه se marwi hai, jisme hai: *“Ham ghutno'n se pehle dono hath rakhte the, phir ye hukum hua ke hatho'n se pehle ghutne rakhe'n”*.⁴¹

Ye hadees agar saheeh hoti to baqaul Haafiz Ibne Hajar waaqai janebeen ke darmiyan faisla-kun saabit hoti, lekin aisa nahi hai. Balke intehaai zaeef hai.⁴²

Imam Bayhaqi isey riwayat karke kehte hain ke *“ye hadees to is tarha waarid hui hai, lekin mashoor ye hai ke Hazrat Sa'ad bin Abi Waqaas رضي الله عنه se riwayat dauran e ruku “tatbeeq” ke mansooq hone ki hai”*.⁴³

To goya Imam Bayhaqi ne is hadees mein naskh ke zikr ko ruwaat mein se kisi ki khataa par mahmool kiya hai aur Imam Haazmi ne bhi Kitab ul Etebaar mein naskh tatbeekh waali hadees ko hi mehfooz qaraar diya hai aur is hadees ko *shaaz mutakallim fiya*.⁴⁴

Imam Nawavi ne Al Majmua mein isey zaeef qaraar diya hai aur Imam Bayhaqi ka isey zaeef kehna bhi zikr kiya hai. Iske ek (1) raawi Yahya bin Salma ko ba-ittefaaq e huffaz zaeef kaha hai. Abu Haatim se iska munkir ul hadees hona naqal kiya hai aur Imam Bukhari se naqal kiya hai ke iski bayan karda ahadees mein mukin ahadees bhi hain.⁴⁵

Allama Ibnul Qaiyyim ne Tehzeeb Ma'alim as Sunan aur Zaad ul Ma-a'ad mein likha hai ke *“baaz ruwaat se ghalati hui aur وَضَعَ الْيَدَيْنِ قَبْلَ الرَّكْعَتَيْنِ ki bajaee isse وَضَعَ الْيَدَيْنِ قَبْلَ الرَّكْعَتَيْنِ ho gaya. Aur isey hi maroof qaraar diya hai ke naskh ka talluq ruku mein tatbeeq se hai, is mas-ala zer e bahes se nahi”*.⁴⁶

Haafiz Ibne Hajar ne Fathul Baari mein likha hai ke *“ye riwayat bayan karne mein Ibrahim bin Ismail aur unke walid Ismail bin Yahya bin Salma munfarid hain aur wo dono zaeef hain”*.⁴⁷

Aur apni doosri Kitab at Taqreeb mein unho'n ne Ibrahim ko zaeef aur Ismail o Yahya ko matrook qaraar diya hai.⁴⁸

Allama Albani ne Ta'aliqaat Ibne Khuzaima mein is hadees ko sakht zaeef qaraar diya hai.⁴⁹

Tehqeeq Sharah as Sunnah mein Shaikh Shoaib Arnaout ne bhi Imam Bukhari, Ibne Muyeen aur Nisai se ikisi tazeef aur Ibnul Qaiyyim se iske matan mein qalb o taghaiyyur ki baat naqal ki hai.⁵⁰

Is saari tafseel se ye baat waazeh ho gai ke is hadees ka faisla-kun saabit hona to dar-kinaar, ye to sakht zaeef hone ki wajah se naa-qaabil e istedlal hai.

Ek Asar e Farooqi:

Is silsila mein ek (1) asar e farooqi Musannaf Abdur Razzaq aur Ma'ani ul Asaar lit Tahawi mein hai. Jisme Aswad aur Alqama kehte hain: *“Hame'n Hazrat Umar رضي الله عنه ki namaz se ye yaad hai ke wo ruku ke baad ghutno'n ke bal baithte the, jaise ke ount baith-ta hai. Wo hatho'n se pehle ghutne rakhte the”*.⁵¹

⁴¹ Ibne Khuzaima: V1 P319; Bayhaqi: V2 P100

⁴² Al Fath eizan

⁴³ Hawaala saabeqa

⁴⁴ Al Etebaar: P80

⁴⁵ Tehzeeb Ma'alim as Sunan laa Ibnul Qaiyyim A'ala A'aun al Ma'abood: V3 P73-74

⁴⁶ Zaad ul Ma-a'ad: V1 P227

⁴⁷ Fathul Baari: V2 P231

⁴⁸ At Taqreeb laa Ibne Hajar: P19-46-549

⁴⁹ Hawaala saabeqa; Tehqeeq Ibne Khuzaima: V1 P319

⁵⁰ Tehqeeq Sharah as Sunnah: V3 P135

⁵¹ Tahaawi: V1 P151; ba-hawaala Az Zaeefa: V2 P133; Musannaf Abdur Razzaq: V2 P169; ba-tehqeeq al Azmi

Imam Tahawi ne is asar ki sanad ko saheeh qaraar diya hai aur Shaikh Albani ne Az Zaeefa mein unki ye tasheeh naqal ki hai aur is par koi ta'aqqub nahi kiya. Balke uske ek (1) raawi A'amash ki tahdees ki saraahat karke unki taa'eed o muafaqat ki hai.⁵²

Lekin ye choo'nke Hazrat Umar رضي الله عنه par mauqoof ek asar hai aur doosri taraf Nabi e Akram ﷺ se saabit ek hadees hai, lehaza uska muqabla nahi kar sakta ke ghutno'n waali hadees ko tarjeeb di jaa sakey aur is silsila mein paae jaane waale doosre asaar ki nisbat yehi jawab hai ke jab ek taraf ek hadees saheeh o saabit maujood ho. To phir doosri taraf chaahе kitne bhi sahaba رضي الله عنهم ke asaar kyou'n naa ajaae'n, *فَلَا أَمْرَ لِلْأَوَّلَى*

Masalan Musannaf Ibne Abi Shaiba mein Hazrat Ibne Umar رضي الله عنه ke baare mein marwi hai: “*Sajda karte waqt wo hatho'n se pehle ghutne lagaate the*”.⁵³

Jabke ye bhi zaeef hai, iska ek raawi Ibne Abi Laila radaiyul hifz hai aur Naafe se Hazrat Ibne Umar رضي الله عنه ka ye *فعل* fe'l riwayat karne mein isne Obaidullah bin Umar رضي الله عنه ki mukhalifat bhi ki hai, jo-ke isse kahee'n ziyaada siqa hain.⁵⁴

Ye asaar zaeef o mauqoof hone ki wajah se aur ye ahadees zaeef hone ki wajah se is baat ki daleel nahi ban sakte ke namazi ko sajda jaate waqt pehle ghutne zameen par rakhne chaahiye aur phir hath, balke saheeh ahadees ki roo se pehle hath aur phir ghutne rakhna saabit hota hai.

5) Ount Ke Ghutne?

Albatta isse qabl waale asar e farooqi mein ek baat waazeh taur par aagai hai ke ount apne ghutno'n ke bal baith-ta hai. Jo-ke iski agli taango'n mein hote hain aur jab ye baat aise hi hai to phir namazi ko zameen par ghutne pehle nahi rakhne chaahiye. Kyou'nke isse Nabi e Akram ﷺ ne mana farmaya hai.⁵⁵

Jaisa ke is mafhoom ki baaz ahadees zikr ki jaa chuki hain. Allama Ibnul Qaiyyim رحمته الله ne Zaad ul Ma-a'ad mein iska inkaar kiya hai ke ount ke ghutne agli taango'n mein ho'n aur likha hai ke ye baat ahle lughat ke ilm mein bhi nahi hai.⁵⁶

Jabke unki ye baat ek tasaameh hai aur Zaad ul Ma-a'adke mohaqqiqeen ke alaawa kaseer kubaar ahle ilm ne is par inka ta'aqqub o radd kiya hai aur choo'nke is ma'ane ki hadees se janebeen ne hi istedlal kiya hai. Lehaza munaasib maloom hota hai ke ount ke ghutno'n ke baare mein kuch tehqeeqi jaaeza pesh kar diya jaaе. Jisse pataa chal sakey ke is maamla mein kaunsi jaanib mabni bar-haq hai aur kis taraf khataa hai?

⁵² Hawaala Saabeqa

⁵³ Musannaf Ibne Abi Shaiba: V1 P295

⁵⁴ Ba-hawaala Al Etesaam: Jild 43 Shumaara baabat 13th Jamaadil Aakhir 1412h, Dec 2nd, 1991 maqaala Maulana Muhammad Ishaq Sahab Mudarris Madrasa Rahmaniya, Lahore.

⁵⁵ Az Zaeefa: V2 P331

⁵⁶ Zaad al Ma'ad: V1 P225

Az-Roo e Lughat:

Allama Ibnul Qaiyyim رحمہ اللہ ne to Zaad ul Ma-a'admein keh diya hai ke *“Ount ke ghutno'n ka iski agli taango'n mein hona lughat e arabi ke mahereen ke yaha'n bhi maroof o muta'arif nahi hai, jabke haqeeqat ye hai ke arab ahle lughat ke yaha'n ye baat milti hai ke ount ke ghutne iski agli taango'n mein hi hote hain, pichli mein nahi”*. Chunache lughat ki 20 zakheem jildo'n par mushtamil Kitab ul Lisan ul Arab mein Ibnul Manzoor Afriqi ne *“Rakab”* mein likha hai:

وَرُكْبَةُ الْبَعِيرِ فِي يَدِهِ..... وَكُلُّ ذِي أَرْبَعٍ رُكْبَتَاهُ فِي يَدَيْهِ.⁵⁷

Ount ka ghutna iski agli tango'n mein hota hai, balke har chaupaae ke gutne iski agli tango'n mein hote hain.

Ahle lughat mein se saheb e Lisan ul Arab ki is saraahat ke baad ye kehna to saheeh nahi raha ke ahle lughat ke yaha'n ye baat muta'arif nahi hai.

Mushkil ul Asaar o Shurooh Ma'ani ul Asaar:

Mushkil ul Asaar aur Sharah Ma'ani ul Asaar mein Imam Tahawi ne is hadees ki tasheeh o tasbeet ke dauran aur ount, balke tamaam jaanwaro'n ki agli taango'n mein unke ghutne hone mein koi istehaala naa hone ka pataa dete hue aur insan ko isse mustasna qaraar dete hue likha hai:

لَا يَرْكُ عَلَى رُكْبَتَيْهِ الْتَيْنِ فِي رِجْلَيْهِ كَمَا يَرْكُ الْبَعِيرُ عَلَى رُكْبَتَيْهِ الْتَيْنِ فِي يَدَيْهِ وَلَكِنْ يَبْدَأُ فَيَضَعُ أَوَّلًا يَدَيْهِ الْتَيْنِ لَيْسَ فِيمَا رُكْبَتَانِ ثُمَّ يَضَعُ رُكْبَتَيْهِ فَيَكُونُ مَا يَفْعَلُ فِي ذَلِكَ بِخِلَافِ مَا يَفْعَلُ الْبَعِيرُ .

Wo ghutno'n ke bal naa baithe jo-ke iski tango'n mein hote hain jis tarha ke ount ghutno'n ke bal baith-ta hai, jo-ke iski agli tango'n mein hote hain. Balke pehle hath rakhe jin mein ke uske ghutne nahi hote, phir gutne rakhe is tarha wo baithne mein ount ke bar-aks tareeqa se baithega.⁵⁸

Aur ulama e ahnaaf mein se hi Allama Ali Qari ne Al Mirqaat Sharah Mishkat mein hadees Hazrat Abu Huraira رضي الله عنه ki sharah bayan karte hue likha *إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَرْكُ كَمَا يَرْكُ الْبَعِيرُ* mein is baat se roka gaya hai ke koi shakhs ount ki tarha pehle ghutne aur phir hath rakhe. Is hadees mein ount se tashbeeh di gai hai, jabke wo apne hath hi ghutno'n se pehle rakhta hai. Kyounke insan ke ghutne iski taango'n mein hote hain, aur jaanwaro'n ke ghutne iske hatho'n (agli taango'n) mein hote hain. Pas jab koi pehle ghutne zameen par rakhega to wo baithne mein ount se mushaabe hoga.

Aur aagey *وَلْيَضَعُ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ* ki sharah mein likha hai ke At Turbashti ne eteraz kiya hai ke: *“ount ki tarha baithne se kaise roka hai? Jabke aagey phir hatho'n ko ghutno'n se pehle rakhne ka hukum bhi farmaya hai, jabke ount apne hath pehle rakhta hai. To iska jawab y hai ke insan ke ghutne to iski tango'n mein hote hain, jabke chaupaayo'n ke ghutne to iinke hath (agli taango'n) mein hote hain”*.⁵⁹

Lisan ul Arab mein Ibnul Manzoor ke alaawa Az Zohri ne Tehzeeb ul Logah⁶⁰ mein aur Ibne Syeda ne Al Mohkam⁶¹ mein bhi zikr kiya hai ke ount ke ghutne iski agli tango'n mein hote hain.⁶²

Maroof mohaqqiq Allama ibne Hazam ne bhi Al Mahallam ein isi baat ko saabit kiya hai ke ount ke ghutne iske hatho'n mein yaane agli taango'n mein hote hain, naa ke pichli taango'n mein.⁶³

Aur wo baithte waqt ghutne hi zameen par pehle lagata hai, jabke Nabi e Akram ﷺ ne is tarha baithne se namazi ko mana kiya hai aur pehle zameen par hath aur phir ghutne rakhne ka hukum farmaya hai.

⁵⁷ Lisan ul Arab Ibnul Manzoor: V14 P236

⁵⁸ Ba-hawaala Tehqeeq Zaad al Ma'ad: V1 P225; Sifat Salat: P82

⁵⁹ Al Mirqaat Mulla Ali Qari ba-hawaala Tohfatul Ahwazi: V2 P136

⁶⁰ V10 P216

⁶¹ V7 P16

⁶² Ba-hawaala Hafta Roza Al Etesaam

⁶³ Al Mahalla: 2/4/129

Kutub e Hadees Ki Raushni Mein:

Ount ke ghutno'n ka iski agli tango'n mein hona, kutub e hadees se bhi saabit hai:

1. Imam Qasim Sarqasti ne apni kitab Ghareeb ul Hadees mein saheeh sanad ke saath Hazrat Abu Huraira رضي الله عنه se riwayat bayan ki hai ke unho'n ne farmaya: *"Tum Mein se koi kisi bhiphre hue ount ki tarha naa baithe"*.
Aur Imam Qasim is hadees ki sharah bayan karte hue likhte hain ke ye namaz mein sajda jaane ke baare mein hai, ke aadmi apne jism ko yakbaargi naa giraade, jis tarha ke bidka hua aur ghair mutmaeen ount karta hai, balke itmenan ke saath baithe. Pehle apne dono hath zameen par rakhe aur phir dono ghutne aur is silsila mein hi ek marfoo o mufassir hadees bhi hain. Aur unho'n ne aagey is mauzoo ke shuru mein bayan ki gai pehli hadees e Hazrat Abu Huriara رضي الله عنه ne bhi warid ki hai.⁶⁴
2. Isi tarha hi wo asar e farooqi bhi hai, jo ham pehle zikr kar chuke hain. Lehaza isey yaha'n dohraane ki zaroorat nahi. Isme bhi waazeh taur par ye baat aagai hai ke ount ke ghutne iski agli tango'n mein hi hote hain, naake pichli tango'n mein.
3. Aur in do (2) asaar par mustazaad Saheeh Bukhari aur deegar kutub ki wo hadees hai jo Nabi e Akram ﷺ ki hijrat e madina se talluq rakhti hai. Hazrat Suraaqa bin Maalik رضي الله عنه jo us waqt tak musalman nahi hue the, wo ghoda lekar Nabi ﷺ ki talash mein nikle aur dekha bhi liya, lekin jab qareeb poho'nche to inka ghoda moa'ajjazaati taur par ghutno'n tak zameen mein dhans gaya.

Is hadees mein Hazrat Suraaqa رضي الله عنه ke alfaaz hain: *"Mere ghode ki dono agli taange'n ghutno'n tak zameen mein dhans gae'n"*.⁶⁵

Bukhari mein maroof sahabi ke in alfaaz se bhi maloom hua aur deegar chaupaayo'n ke ghutne agli taango'n mein hote hain.

Khulaasa:

Is saari bahes se ye baat saabit ho gai ke Hazrat Abu Huraira رضي الله عنه waali pehli hadees ka juz e awwal, juz e saani ke mukhalif nahi hai. Balke is tarha hi saheeh hai, ke namazi ount ki tarha apne ghutne zameen par pehle naa rakhe, balke hath pehle rakhe. Kyou'nke ount ki tarha ghutne pehle rakhne se Nabi ﷺ ne manaa farmaya hai. Jaisa ke Hazrat Abu Huraira رضي الله عنه se marwi hadees mein aaya hai.

Allama Ibnul Qaiyyim رحمته الله Ki Wujuhaat e Tarjeeh:

Allama Ibnul Qaiyyim رحمته الله ne Tehzeeb Ma'alim as Sunan aur Zaad ul Ma-a'admein ghutne pehle rakhne ko raajeh qaraar dene ke liye das (10) wujuhaat e tarjeeh bayan ki hain, jinka khulaasa ye hai ke:

Hazrat Abu Huraira رضي الله عنه waali pehli hadees maqloob (1) o muztarib (2) aur mansookh (3) o mutakallim fiya hai (4), jabke Hazrat Waael رضي الله عنه waali hadees par aksar ka amal (5) hai, iske baaz (6) shawaahid hain, baaz (7) sahaba رضي الله عنهم ke asaar iske muafiq hain, isme (8) hikayat e فعل fe'l hai aur isme waareda af-aal (9) doosri riwayaat se bhi saabit hain aur wohi Nabi ﷺ ki ount ki tarha baithne se mumaaneat (10) waali hadees ke muafiq bhi hai.⁶⁶

Jabke mausoof ke is mauqif par ta'aqqub karte hue mohaqqiqeen e Zaad ul Ma-a'ad ne likha hai ke *"musannif ne jis jaanib ko raajeh qaraar diya hai, wo saheeh nahi. Balke raajeh Hazrat Abu Huraira رضي الله عنه waali hadees hai aur uske asbaab o wujuhaat bhi unho'n ne tehqeeq o taliqaat mein zikr kiye hain"*.⁶⁷

⁶⁴ Tehqeeq Zaad ul Ma-a'ad: V1 P225; Ghareeb ul Hadees lil Imam As Sarqasti: V2 P70; Sifat Salat: P82

⁶⁵ Bukhari Ma'a Al Fath; Tohfatul Ahwazi: V2 P139

⁶⁶ Mukhtasar Zaad ul Ma-a'ad: V1 P230-231

⁶⁷ Tehqeeq Zaad ul Ma-a'ad: V1 P223-230

Mukhtalif Mawaaqif:

1. Imam Nawawi ne Al Majmua mein dono tarah ke dalaal zikr karke likha hai ke mujh par kisi jaanib ki tarjeeh zaahir nahi ho saki.⁶⁸
2. Imam Shawkani ne Neel ul Autaar mein tamaam tafsilaat zikr karke is mas-ala ko Ma'arik ul Anzaar aur Mazaaeq ul Afkaar mein se ek qaraar de diya hai.⁶⁹
3. Mohaqqiq Mukhbili, Shah Waliullah Mohaddis Dehelwi aur Maulana Muhammad Junagadhi ne dono tarah ki ahadees mein jamaa o tatbeeq ki raah apnaai hai. Ke jab zameen ke qareeb ho jaa'e'n aur ghutne mud jaa'e'n to hath pehle rakh le'n aur phir ghutne. Jabke ek (1) riwayat mein Imam Maalik, Ahmad, Allama Muqbili o Junagadhi رحمہما اللہ ne dono ko hi barabar qaraar diya hai, chaahe kisi ko bhi ikhteyar kar le'n.⁷⁰

Jabke baat dar-asal you'n hai ke ye us waqt hota jab dono taraf ki ahadees saheeh hoti. Lekin yaha'n aisa nahi hai. Ham tafseel bayan kar aae hain, ke hath pehle rakhne waali ahadees saheeh hain aur ghutne pehle rakhne ka pataa dene waali riwayaat za'ef hain.
4. Iske bawajood jamhoor ahle ilm aur baqaul Qazi Abul Taiyyab ke, aam fuqaha ne isey hi ikhteyar kiya hai. Ibnul Munzir ne Hazrat Umar Farooq رضی اللہ عنہ, Ibrahim Nakhai, Muslim bin Yasaar, Soori (ek riwayat mein) Ahmad bin Hambal, Shafai, Ishaq bin Rahwiya aur ahlur raae ahnaaf se yehi maslak naqal kiya hai aur khud bhi isey hi apnaaya hai رحمہما اللہ.⁷¹
5. Ghutne pehle rakhne waali riwayaat ke zoaf ke pesh e nazar aur hath pehle rakhne waali ahadees ke saheeh hone ki binaa par Imam Maalik, Auzaai, ek riwayat mein Imam Ahmad aur jamhoor ahle hadees o mohaddiseen رحمہم اللہ ne pehle hath rakhne ka maslak ikhteyar kiya hai aur Imam Maalik رحمہ اللہ ne to ye bhi kaha hai: *“Ye andaaz, az-rooe khusu bohot accha hai”*.⁷²

Asbaab o Wujuhaat e Tarjeeh:

Isi aakhri maslak ke raajeh hone ke asbaab o wujuhaat bhi kai hain, masalan:

1. Hath pehle rakhne ka pataa dene waali hadees saheeh one ke saath qauli hai aur ghutne pehle rakhne ka pataa dene waali hadees za'ef hone ke alaawa فعلى fe'li hai. Aur ta'aruz ki soorat mein tarjeeh qauli hadees ko hua karti hai, jaisa ke wujooh e tarjeeh ke zimn mein Imam Haazimi ne 37th wajah ye likhi hai: *“Do (2) hadeeso'n mein se ek (1) qauli aur doosri (2) فعلى fe'li ho. To qaul, bayan mein ziyaada baleegh hota hai aur Aap ﷺ ke qaul ke daleel hujjat hone mein kisi ka koi ikhtelaf bhi nahi hai. Albatta itteba e amal mein ikhtelaf hai, kyou'nke فعل fe'l fee nafsehi kisi cheez par dalaalat nahi karta, ba-khilaf qaul ke. Lehaza qauli hadees aqhwa (ziyaada qawee) hoti hai”*.⁷³

Aur Allama Ibnul Turkamani ne bhi Sunan Kubra Bayhaqi ke hashiya Al Jawahir un Naqee mein likha hai ke *“hath pehle rakhne ka pataa dene waali Hazrat Abu Huraira رضی اللہ عنہ se marwi hadees qauli hai. Aur Hazrat Umar رضی اللہ عنہ se marwi hadees bhi se bhi taa'eed hoti hai. Lehaza ulama e usool ke nazdeek isey ghutne pehle rakhne ka pataa dene waali Hazrat Waael رضی اللہ عنہ se marwi hadees par tarjeeh hogi, kyou'nke iski dalaalat فعلى fe'li hai”*.⁷⁴

⁶⁸ Al Majmua ba-hawaala saabeqa

⁶⁹ Neel ul Autaar: 1/2/283 & 2/3/99

⁷⁰ An Neel ezan Salat ur Rasool ﷺ mohaqqiq: P283; Salat Muhammadi ﷺ; Tohfatul Ahwazi: V2 P136; Fathul Baari: V2 P291

⁷¹ An Neel: 2/3/97; Zaad ul Ma-a'ad: V1 P229-230; Kitab ul Etebaar lil Haazmi: P79-80; Tohfatul Ahwazi: V2 P135; A'aun al Ma'abood: V3 P69

⁷² Fathul Baari: V2 P291

⁷³ Al Etebaar: P20 & P18 Tarjeeh number 27

⁷⁴ Al Jawahar an Naqee laa Ibnul Turakamani: V1 P100

Aur yaha'n فعلی fe'li ki qauli par tarjeeh waale usool ki buniyad mein kaar-farma sabab bhi bayan karte jaae'n ke ummat ki nisbat qaul I hadees mein kisi qism ka koi ishkaal nahi paaya jaata. Ke ye amal afraad e ummat ke liye Nabi ﷺ ne tajweez farmaya hai. Jabke فعلی fe'li hadees mein is baat ka imkaan paaya jaata hai ke wo amal kahee'n Nabi ﷺ ke khasaaes mein se naa ho. Jaise ek mard ke nikah mein ziyaad se ziyaada 4 biwiyo'n waali aayat aur qauli ahadees hain. Aur khud Nabi ﷺ ka amal e Mubarak baek waqt 9 azwaaj e mutahharaat se nikah hai. Hamare liye qauli wajib ul amal aur ye فعل fe'l Nabi ﷺ ke khasaaes mein se hai. Aur khasaaes ke baare mein umooman saraahat hoti hai. Lekin choo'nke kabhi saraahat naa honeki wajah se kisi kaam ke khasaaes Mustafa ﷺ mein se hone ka imkaan hota hai. Lehaza ulama e usool ne mustaqil usool waza'a kar diya hai ke qauli hadees raajeh hogi aur فعلی fe'li marjooh aur mas-ala zer e bahes mein qauli hadees pehle hath rakhne ka pataa deti hai.

2. Agar dono tarha ki ahadees ko saheeh maan liya jaae (halaa'nke fil-haqeeqat aisa nahi hai) to phir bhi Hazrat Abu Huraira رضى الله عنه se marwi hatho'n waali qauli hadees ki taa'eed Hazrat Ibne Umar رضى الله عنه se marwi ek doosi saheeh hadees se bhi ho jaati hai. Jo Saheeh Bukhari mein ta'qleeqan o mauqoofan aur Ibne Khuzaima, Daraqutni, Sunan Bayhaqi, Kitab ul Etebaar Haazmi aur Mustadrak Haakim ke hawaala se ham zikr kar chuke hain aur Imam Haakim ne apna rujhaan hatho'n waale nazariye ki taraf zaahir kiya hai aur uska sabab ye likha hai ke uske baare mein sahaba رضى الله عنه o taabaeen رضى الله عنه se bohut saari ahadees o asaar milte hain. Lehaza raajeh maslak yehi hai aur doosri janib agarche Hazrat Wael رضى الله عنه waali hadees hai, lekin wo choo'nke za'ee'f hai aur phir Hazrat Anas o Ubai bin Ka'ab رضى الله عنه waali riwayaat hain. To wo zikr ki gai tafseel ki roo se itni za'ee'f hain ke pehli ki shahid o muwaiyyad banne ke qaabil nahi, lehaza ye jaanib marjooh hai.
3. Ek hi mauzoo se mutalliqa 2 tarha ki ahadees aajaae'n aur is ta'aruz mein ek (1) naf'ee par mushtamil ho aur doosri (2) isbaat par. Yaane ek (1) mein kisi kaam ko karne ka hukm diya gaya ho aur doosri (2) mein naa karne ka. To aisee surat mein hazar o mumaaneat waali hadees raajeh hogi aur ye ek mustaqil wajah e tarjeeh hai. Mas-ala zer e bahes mein Hazrat Wael رضى الله عنه waali hadees musbit hai, jabke Hazrat Abu Huraira رضى الله عنه waali manfi hai ke oont ki tarha pehle ghutne zameen par mat lagao lehaza yehi raajeh hai. In aur aisee hi doosri wujuhaat o asbaab ki binaa par Haafiz Ibne Hajar ne Baloogh ul Maraam mein isi tarha Haafiz Ibne Syed an Naas, Qazi Abu Bakar ibne Arabi aur Allama Ibne Turkamani رضى الله عنه ne bhi Hazrat Abu Huraira رضى الله عنه se marwi hatho'n ko pehle rakhne waali hadees ko hi raajeh qaraar diya hai.

Aur Imam Bukhari ka waazeh rujhaan bhi isi taraf hai, jaisa ke Saheeh Bukhari mein unki tabweeb se maloom ho raha hai. Aur Imam Ibnul Uzza ke baqa'ul yehi amal ahle madeena bhi hai. Shaikh Ahmad Shakir, Allama Abdur Rahman Mubarakpuri, Mohaddis Albani, Shaikh Abdul Qadir Arnaout aur Shaikh Shoaib Arnaout ne bhi pehle zameen par hath rakhen aur phir ghutne lagaane waale mauqif ko hi raajeh qaraar diya hai aur ikhteyar kiya hai. Imam Khattabi ne Ma'alim as Sunan mein Hazrat Wael رضى الله عنه waali hadees ko raajeh qaraar diya hai.⁷⁵

Aur hamari zikr karda tafseel se unki is baat ka zoaf bhi waazeh ho gaya. ⁷⁶ وَلِلَّهِ الْحَمْدُ

⁷⁵ Ma'alim as Sunan Khattabi: V1 P180; Al Muntaqa lil Majd laa Ibne Taimiyya: 2/3/99

⁷⁶ Baloogh ul Maram: 1/1/189; Al Jauhar an Naqee: V1 P100; Tohfatul Ahwazi: V2 P137-138; Bukhari Ma'a al Fath: V2 P290-

291; A'aun al Ma'abood: V3 P71; Tehqeeq Zaad ul Ma-a'ad: V1 P223-231; Az Za'ee'f: V2 P332; Al Arwa: V2 P80; Salat ur Rasool Tehqeeqi: P283-286

Ek Wazaahat:

Sajda jaate waqt pehle hath rakhe jaae'n yaa ghutne?

Is silsila mein tafseeli tehqeeq hamne zikr kardi hai, jiski roo se hamare nazdeek hatho'n ka zameen par ghutno'n se pehle rakhna hi oola hai. Lekin yaha'n is baat ki wazaahat kar dena munaasib lagta hai ke baaz ahle ilm ne jo kaha hai ke in dono tarha ki ahadees ko you'n jamaa kar liya jaae ke qiyaam se sajda ki taraf is andaaz se jhuke'n ke jaise aapke ghutne aur hath baek waqt hi zameen par jaa lage'nge. Lekin qareeb hokar pehle hath lagaae'n aur phir ghutne. Is jamaa o tatbeeq mein koi harj nahi, balke ye badi munaasib baat hai.

Khusoosan is liye ke pehle ghutne rakhna saheeh taur par saabit nahi ho raha aur isme ba-zaahir kuch shaan e kibr o naquwwat si paai jaati hai aur agar khade khade hi dono hatho'n ko aagey ki taraf badhate hue sajda jaane lage'n to ye bhi kuch itna accha nahi lagta. Balke aise mehsoos hota hai, jaise koi falaai (parwaaz) karne lagaa ho, khusoosan agar koi laparwaahi se aagey hath badhaae jaa raha ho.

Lehaza ghair oola andaaz aur be-hangam o ghair durust andaaz ke ma-bain mazkoora jamaa o tatbeeq se kaam liya jaae to oola par amal ho jaaega aur ma'ayooab andaaz se bhi bachaa jaa sakega. Lehaza behtar yehi hai ke khade-khade hi hatho'n ko aagey ki jaanib naa badhaya jaae aur unhe'n zameen par lagaae'n aur phir saath hi ghutne lagaale'n.

والله الّوَقِّقُ إِلَى سِوَاءِ السَّبِيلِ

Name of the Book: Ruku Se Sajde Mein Jaane Ki Kaifiyat

Author of the Book: [Abu Adnan Muhammad Muneer Qamar Nawabuddin](#)

Transliterator of the book [to roman English]: [Rehan Syed Barey](#)

Translitrators Note: I have tried to use the best and easiest words for transliteration,

If you find anything which might make this transliteration even better then please inform mein @ rehan.hse@live.com Having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

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Dua-go,

[Rehan Syed Barey](#)

Sep 26th, 2019 - 27th Moharram 1441

Riyadh, Saudi Arabia
